Rishis assert in Chapter V of Chandogya (Section xviii) .and the second Mundaka of the Mundaka Upanishad that the whole universe and the objects therein are the forms .and manifestations of Brahman and that He, should be realised in them also. There is no doubt that the texts of these Upanishads also form the groundwork of *Vibhuti Yoga* (God's special manifestations) of chapter X and *Viswampa-darsanam* (God as the World-form) of chapter XI of the Bhagavadgita.

Thus, we see that the Risllis realised God as a Living Presence, as a concrete Reality, just as we see the presence of the sky and the sun, the moon and the stars. They realised Him not as the diffused intellect but as the penetrating Will .of the universe, not as the ethical atmosphere that broods but as the Almighty wind that sweeps wherever spirits are. As the in-dwelling: Presence, the Supreme Being is everywhere and in every thing, from^the noblest creature of a divine man to the meanest, worm that crawls on earth, and is realised in a thousand di ffercnt ways according to the varying knowledge, culture and temperament of the percipient. A few of these different ways will be briefly indicated

below:—

Standing alone on a Himalayan cliff, as we cast our eyes over the precipice into the vast woods below, a vague awe •seizes ua as if in the solitude there is something that touches us from behind. We feel the same sensation in the presence of towering' summits of snow, or in a little boat amid great masses of heaving, swaying waters far from shore, or in a grave-yard where, in the stillness of night, every tomb-stone is a grim reminder of our own ephemeral existence. In the loneliness and danger of our position, we feel we are in the presence of *something* before which we are small and helpless.

The awe felt deepens into dependence. In the massive forest of many shades, sounding with a hundred bird-notes, so strangely penetrating the intervals of silence, the fall and flow of streams faintly heard, all the sweetness, all the restful calmness